The Lords prayer.

The Articles of the Creede.

The ten Commandements.

THE

PENS DEXTERITY COMPLEATED:

OR,

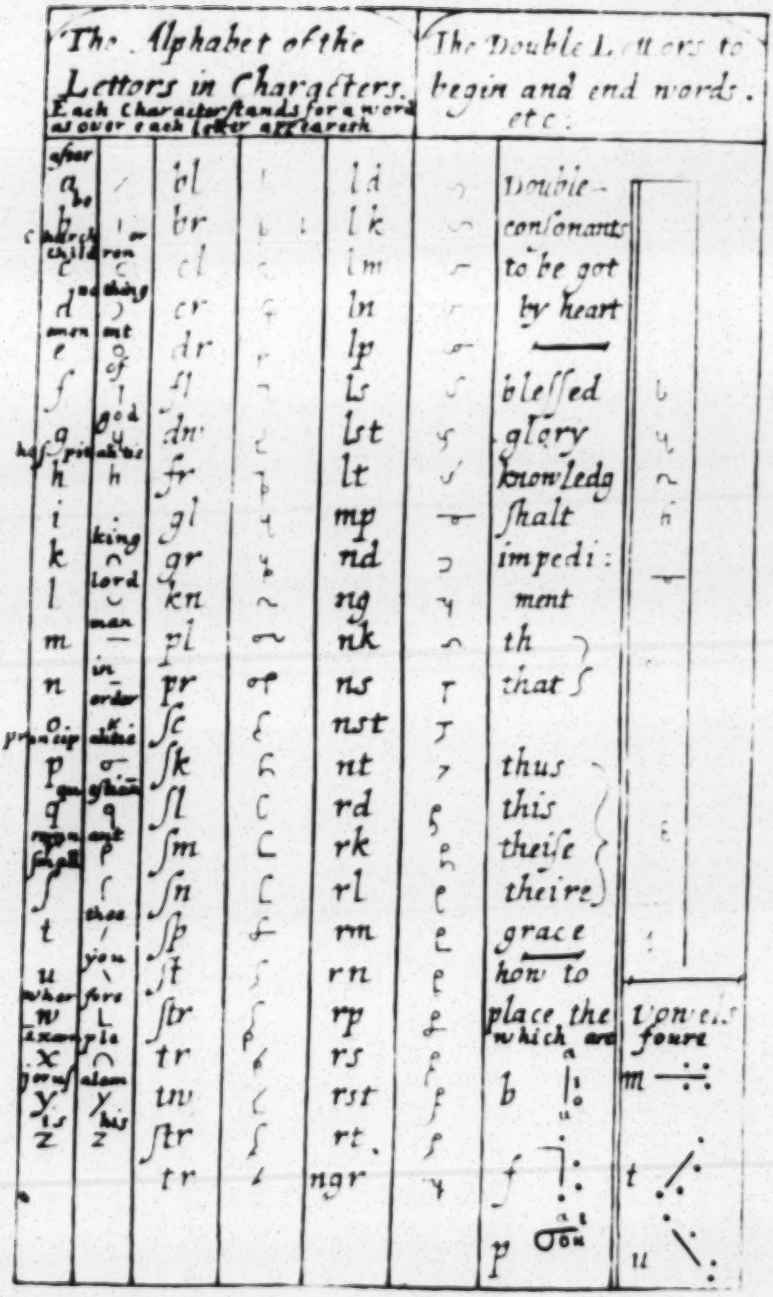
Mr. *Riches* Short-hand now perfectly Taught,

Which in his life-time by his Table was never done.

The Fourth Edition, with many Additions.

LONDON,

Printed for *Henry Eversden*, at the Crown in *Cornhil*, near the Stocks-Market, where also is to be Sold the New-Testament and Psalms, Engraven in the same Character. 1676.



The Alphabet of the Lettors in Characters. Each Character stands for a word as over each letter appeareth					The Double Lettors to begin and end words. etc:		
after a		bl		ld		Double-	
be b		br		lk		consonants	
church or children c		cl		lm		to be got	
nothing d		cr		ln		by heart	
men e		dr		lp			
of f		fl		ls		blessed	
god g		dw		lst		glory	
hospitalitie h		fr		lt		knowledg	
i		gl		mp		shalt	
king k		gr		nd		impedi:	
lord l		kn		ng		ment	
man m		pl		nk		th	
in n		pr		ns		that	
order o		sc		nst			
principalitie p		sk		nt		thus	
questiõ q		sl		rd		this	
regnant r		sm		rk		theise	
small s		sn		rl		theire	
thee t		sp		rm		grace	
you u		st		rn		how to	
wherfore w		str		rp		place the	Vowels
example x		tr		rs		which are	foure
jerusalem y		tw		rst		b	m
is z	his z	str		rt		f	t
		tr		ngr		p	u

THE PENS DEXTERITY.

SECT. I.

Of the Alphabet of Letters or Characters.

THE firſt thing to be learnt in this incomparable Art, is the Alphabet of Letters, which muſt be ſo perfectly learnt, according to the true Shapes expreſſed in the Copy, that you may be able exactly to Write any of them readily, without looking on the Copy, becauſe they are the great part of that Foundation upon which you are to proceed in the attaining the following Work. Every letter ſtanding for a word in the Practice of this Art.

SECT. II.

Of the Double Conſonants.

THeſe Double Conſonants are no other than the Letters of the Alphabet joyned together, and therefore are no charge to the memory, the Alphabet being perfectly got by heart, as is before ſhewed; and in the making of theſe Double Letters, you muſt obſerve, that ſtill the ſecond Letter is joyn'd to the firſt, where you end the former, with out removing Pen from Paper

SECT. III.

Of ſome Double Conſonants to be got by heart.

THeſe Double Conſonants are of great uſe, and are expreſt in the laſt Column of the Page Engraven, and they ſtand for Words; *bl.* ſtanding for bleſſed; *gl* ſtanding for glory; *kn.* ſtands for knowledge; *ſh.* for ſhall; *mp.* for Impediment; a ſmall *c* for *th.* or that; a Double *c.* joyned together, ſtands for ſeveral words, thus, this, theſe, their; and this is no trouble in Reading, the ſence making up that defect wheretoever theſe words are uſed: and the laſt, there is *gr.* for Grace.

How

How words are expreſt by (*e*) either before the vowels or after in theſe Examples, Either by the Table or other ways in ſeverall long Words & names at the beginning or ending of words as in theſe following Examples will appear.

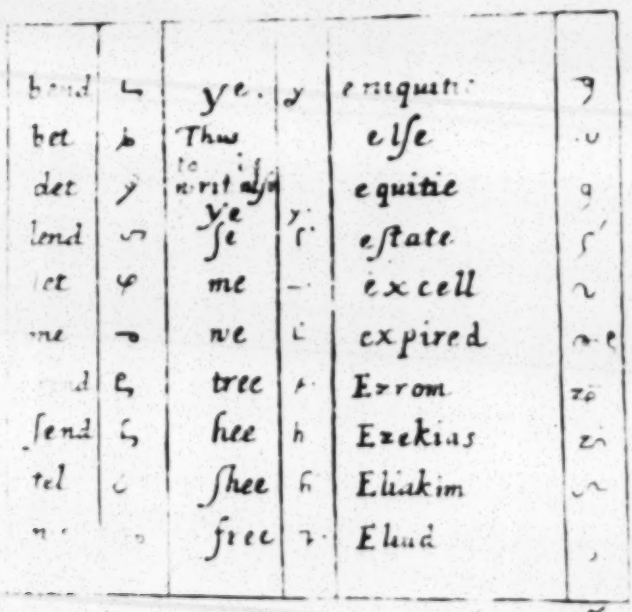
When (e) *muſt be omitted.*

When (*e*) comes before a word, it muſt be omitted, as in theſe words :

em. en. el. ef. es. ex. er

(*e*) When it follows a word, muſt be omitted, as in theſe words :

de. be pe. te. ge



SECT. IV.

Of the four Vowels, and how they are to be plac't about any Letter.

THE four ſingle Vowels, are *a. e. o. u.* in this Art there being no need for the Obſervation of the *u.* Vowel, and the *u.* Conſonant, as will appear in the following Method; for by the ſame Rule in this Art, there is no uſe for the Obſervation of Dipthongs, or double Vowels: The intent of this practice of Short and Swift Writing, only aiming at Sounds of Words, not the Truth of Spelling. For placing the four Vowels about any Letter, I have in the Copy Engraven, given you ſix Examples, in which you have all the Variety of thoſe Letters contained in the Alphabet, whether upright, ſidewiſe, or flat; and therein have ſo clearly placed the Vowels, that I think it very Impertinent to reiterate ſingly what lies ſo clear to your ſight, at firſt view; and therefore ſhall for your Practice refer you to thoſe Examples of Words that are only expreſt by the Rule of the Alphabet, which immediately follows;

Which are much larger than the Tables

Examples

Examples, and ſo expreſt by Mr. *Rich* himſelf both in his Teſtament and Pſalmes, in one hundred eighty nine Examples of Words and Names of Books; in which, little uſe is made of the Prepoſitions and Terminations.

And alſo, two Pages of Good and Bad Perſons, both Men and Women, in one hundred fifty two names in Characters, expreſt by the Rules in this Art.

Examples of Words writ by the Alphabetecall Rule.

and		cure		everie		hath	
as		change		except		heaven	
all		cleare		enemies		holy	
are		craft		evermore		hope	
art		changed		evill		happie	
afraid		cruil		extoll		honour	
alone		delight		fast		heare	
away		deride		fruit		hemd	
alsoe		deare		feare		heapes	
bleſt		dare		foes		heathen	
bent		defence		favour		hell	
bring		downe		full		in	
braine		direct		furious		iuſt	
bound		deſire		falce		jewiſh	
brok		delay		forbeare		iron	
bruſe		deſame		give		iudge	
blood		Exerciſe		glory		ingermall	
battel		eare		good		incline	
chaire		eake		grace		impaire	
coaſt		earth		guide		idol	
crave		earlie		goodneſs		jacob	

Examples of Words writ by the Alphabeticall Rule.

knowne		mark		pure		set	
keepe		matters		peace		side	
keepeth		mercie		put		save	
kings		now		paine		sore	
kisse		never		poore		sight	
keene		neighbour		pitt		tarrie	
kingdom		neglect		potters		truth	
knowledg		noble		possest		take	
let		not		quake		trust	
law		night		quaile		upright	
life		nor		quietly		untill	
like		once		quight		unto	
laud		old		render		uaine	
lord		oppresse		right		uexed	
looke		our		refuse		walke	
liveing		offend		remaine		worke	
man		onely		rebuke		while	
men		offer		rend		where	
more		out		rulers		yet	
morn		of		rage		yea	
mind		once		sin		yeild	

The Names in Charracters of Men, and Women, recorded in the Scripture 10

adam		cyrus		hanun	
Aaron		centurion		haman	
abraham		daniel		herod	
abel		darius		herodias	
abigal		demetrius		isaack	
anna		demas		jacob	
aram		dinah		jethro	
ammon		enoch		joseph	
assa		eli		juda	
abiram		ezra		jael	
abihu		elijah		jezabel	
absalon		elias		judas	
amalek		eve		ishmael	
ananias		esau		Kain	
alexander		elymas		lamech	
balam		esther		lot	
balak		elizabeth		laban	
belshazzer		er		levi	
barnabas		felix		lazarus	
baruch		gideon		micaiah	
boaz		goliah		manoha	
benjamin		gaal		mordecai	
baal		gehazi		melzar	
caleb		gog		mary	
cornelius		hiram		martha	
corah		hannah		miriam	
cosbi		hophni		michol	

The names in Characters of men and women recorded in the Scripture. 11

Nason		Salmon		abiam	
Nathan		Solomon		achaz	
Nathaniel		Salathiel		adonia	
Neoadamas		Sadock		ahab	
Naara		Sarah		ahasiah	
Naaab		Senacherib		amaziah	
Nabal		Shimei		debirah	
Nebuchad = Nezzar		Sheba		sissera	
		Sanballat		Sampson	
Naaman		Simon		Samuel	
Obed-edom		Saphirah		Saul	
Ozias		Thomas			
Omri		Tabitha		reboboam	
Og		Thamar		jeroboam	
Phineas		Tertullus		jehu	
Paul		uriah		Josiah	
pharaoh		Zarah		jehosaphat	
pashur		Zerubbabel		jehoram	
pilate		Zophar		joash	
rechabits		Zacharias		jotham	
rahab		Zaccheus		hezekiah	
rebekah		Ziba		manasses	
rhoda		Zimri		uzziah	
rabshekah		Zedekiah		egipt	
rachab		charan		red sea	
roboam		chaaldea		moab	
rachel		canaan		edom	

The Names of all the Bookes in the Old, and New Testament.

12

Genesis		Ezekiell		Galatians	
Exodus		Daniell		Ephesians	
Levitecus		Hosea		Philipians	
Numbers		Joell		Colossians	
Deuteron:	D	Amos		Thessalonians	
Joshua		Obadiah		Timotheus	
Judges		Jonah		Titus	
Ruth		Micha		Philemon	
Samuell		Nahum		Hebrews	
Kings		Habakuk		James	
Chronicles		Zephaniah		Peter	
Ezra		Haggai		Jude	
Nehemia		Zechariah		Revelation	
Ester		Malachi			
Job				The Names of	
Psalmes		Mathew		some Apostles	
Proverbs		Marke		Andrew	
Ecclesiastes		Luke		Phillip	
Canticles		John		Bartholomew	
Isaiah		Actes		Thomas	
Jeremiah		Romans		Thaddeus	
Lamentatio		Corinthians		Simon	

9

Mr. *John Willis* the Divine, the firſt Publiſher of the *Art of Short-Writing*, in his Art of *Stenography*, hath ſpent much time and paines in ſhewing what Letters may properly be omitted, and yet the word properly founded, which he calls the Abreviation of all Words, wherein he ſhews how the choyce of the ſounding Letter or Letters in a word, are uſed, whether Double Vowels or double Conſonants; and after him Mr. *Shelton* hath done the like.

The which, in this following Work, is more compleatly performed without thoſe tedious diſcourſes. And that is plainly laid open to your ſight in all the Engraven Pages, contained in the Book; wherein the words are at large Engraven, and the word by the Character and Rule, performed ſo, that the firſt Rule here propoſed by the Alphabet is compleated with more variety of words, according to that Rule, than hath been uſually performed: to which Rule you have five compleat Pages of Engraved Examples before.

That Page only, which is the Names of the Books of the Old and New Teſtament, being mixt with three or four Markes, which follow in the next Section, to be diſcourſed of in order

SECT

Prepositions how to begin long words.				Terminations how to end long words.			
ab		pra		cation		us	
						ver	
ac		sus		ation		ceive	
af		suf		lation		nor	
				less or lye			
ad		re		ration		send	
all		mount		nation		sed	
am		ment		sion		son	
an		tempt		union		sun	
ap		under		count		ger	
as		sur		sent		tend	
afr		un		tent		ding	
comp		up		sever		din	
con		ut		ture		mer	
cor		col		ternall		mor	
de		pal		trance		full	
dis		as		ever		cord	
pra		at		itie		end	
				ness			
pre		apr		ing		fend	
pri		com		serve		ning	
pro		circum		there		vert	

e

SECT. V.

Of the Prepoſitions, and Terminations, commonly called Marks for long Words.

NOw ſuppoſing that you are compleated in the former Rule, laid down by the Alphabet, by which (Rule ſome ſay) any word may be writ, yet that words may be more expeditiouſly performed than by that firſt Rule, eſpecially if long: This more ſhort, and ſpeedy way is plainly laid down, by ſeveral Examples, as in the former. And now your work in this Page Engraven and preſented to your view, muſt be learnt as perfectly by heart, as your firſt Page to your former Rule, becauſe the Foundation of this ſecond Rule depends upon it.

And whereas, in the Table there are but 32. Prepoſitions and Terminations, we have in this Book Expreſt ſeventy ſix, all exactly performed, according to the Character expreſt in the Pſalms, and Teſtament, to ſave the Learner Labour, or his Tedious ſearch for the help of his more eaſy attainment of this Art.

They are generally made without the remove of the Pen: by writing them over

over ſometimes with care, you will find them ready to make, and not difficult to remember; but go not from Page to Page till you are compleat in the Rule: this will prevent diſcouragement, and ſettle you in a fair progreſs to the Art.

Two Pages of Examples of words, writ by the Rule of the Alphabet, joyned with the Rules of the Prepoſitions and Terminations, and are as by Mr. *Rich*, expreſt in one hundred twenty four Examples. Whereas in the Table, there are but fourty odd Examples given, and do Juſtifie Mr. *Riches* bill, publiſhed in his life time, declaring that the Table alone was not ſufficient, for the attaining of that Art.

SECT. VI.

Examples of long words wrote by both Rules of the Marks and Alphabet for Abreviation

actions		containe		expiration	
according		confide		examination	
account		confute		acceptation	
amount		consume		earthlie	
assent		consult		forecast	
assenting		confess		forsakest	
amounting		correction		forgoting	
accounting		conspire		flatterers	
consenting		countenance		fowler	
content		deceitfull		faithfully	
contempt		despite		foreseeth	
temptation		dispatch		greevous	
contemplation		destroyed		gladness	
condition		declare		guiltyness	
commotion		degree		heavenly	
consolation		dignitie		happily	
condition		described		household	
confusion		deserve		helpless	
commune		deceitfull		hardness	
commit		despise		harmless	
common		deserved		innocent	
command		defamation		incline	

Examples of long Words ... both Rules of the Marks, and Alphabet, for derivation.

kindneſs		nobillitie		righteouſnes	
kindeſt		neighbourly		righteouſly	
kiſſes		namely		royall	
knowing		narrowly		reproove	
keeper		nourished		remorſe	
kindled		oppreſſion		remaine	
kindly		offerings		ſubver	
lamentation		offended		ſeve	
lamenteth		oppoſition		ſai	
liberall		obſervation			
leſure		praiſed			
lightneſs		preſumption			
likely		prefered			
lovely		prayer			
lovelyneſs		prayeth			
mountaine		praying			
mightily		preſumptious			
mortallity		proffereth			
maintaine		profound			
many fould		quallitie			
miſchiefe		quallificatiō			
materiall		quarter			

SECT. VI

Of the Ideas, and Symbolical Characters.

THese ſerve for Words and Sentences, and are mixt with the two former Rules for Abreviation, and therefore you need not fear either their charge to the Memory, or tedioufneſs to attain; they are more brief than the former Rules, and therefore added to them, and they are learnt almoſt as ſoon as Writ, and are a good preparative to the following Rule of Contractions.

Of theſe you will find three Pages all Engraven, ſtill keeping to the Rule of our Author in his Teſtament and Pſalms, whereby the Learner may attain the Art, and perfectly read the Teſtament and Pſalms, without any other Teacher.

SECT. VII.

Examples of Ideal and Symbolicall Charracters used in ye New Testament

advance	ſ	between both	1·1	uncircumsition	ſo
adultry	ⓐ	babilon	⁝	conversation	⁊⁊
angell	ꝏ	babilon is fallen	⁄	contrary	X
the Angells that fell	ꝏ	abound	|	conclude	Δ
arguments	aa	aboundance	ıııı	dreadfull or danger	)
attributes	⁊	abreviate	ı	divill	⌶
almightie	⌣	christ	×	your adversary ye divill	⌶
all over the World	⊚	christ Jesus	⁜	deminish	,
he is above all	⁘	Jesus christ	⁜	doctrine	ꝺ
among	Δ	crucifie	⧺	destruction	ꝏ
behould		the Cross of christ	‡	everlasting	⁝
beloved	ß	compassed about	⊚	eternitie	⁄
bretheren				even	=
beleeve	ℓß	there is no condemnatio to them that are in christ	⁊	uneven	⁼
above	i			even at the right hand of God	⁊⁼
belowe	⁝				
behinde	·ı	christ at the right hand of God	⁊×	equall	ꝗꝗ
before	ı·			unequall	ꝗꝗ
both	ıı			equall with God	⁊
both together	H	circumsition	ϭ		

20

Examples of Ideas and Symbolicall Characters used in the New Testament.

fearfull or infinite	⌐	through feare	⌐	from east to west from north to south	∴
finite	⌐	through grace	⌐	increase in knowledge	~
follow	⌐⌐	through greife	⌐	through knowledge	⌐
fellowship	⌐⌐	gathered together	⌐	in the lord	⌣
freindship	⌐⌐	the most high	⌐	the eyes of God	⌣
faith	⌐	the most holy	⌐	through Jesus	⌐
through faith	⌐	hand in hand	⌐	libertie	∪
through patience	⌐	hand joyned in hand	⌐	large libertie	∪
feare	⌐	Jehovah	⌐	long libertie	∪
this is no true faith	⌐	eyes	∴	it is long of mee	⌐
this is no true feare	⌐	cittie	:	a long time	/—
God through Christ	⌐	first of all	:.	a little time	/—
the most high god	⌐	last of all	∴	ministers	m
a false god	⌐	both high and low	::	mistake	⌐
the wrath of god	⌐	rich and poore		through mistake	⌐
great wrath	⌐	through justification	⌐	immortall	⌐

Examples of [illegible] Charracters used in [illegible]

immortallity	[illegible]	in remembran[illegible]	[illegible]	tri[illegible]	/
in the midst	[illegible]	through repent	[illegible]	trem[illegible]	[illegible]
mingle	[illegible]	tance	[illegible]	trespass	[illegible]
in order	[illegible]	this is no true	[illegible]	trinitie	[illegible]
over all	[illegible]	repentance	[illegible]	treasure	[illegible]
Christ is	[illegible]	substance	[illegible]	the times	
over all	[illegible]	great substance	[illegible]	are turnd	
a greate	[illegible]	serpent	[illegible]	varietie	
high priest	[illegible]	old serpent	[illegible]	world	
Jesus christ	[illegible]	subject	[illegible]	in ye world	[illegible]
our greate	[illegible]	seperate	[illegible]	there is no	
high priest	[illegible]	inseperable	[illegible]	thing in the	[illegible]
unspeakable	[illegible]	severall	[illegible]	world	
in prison	[illegible]	scattered	[illegible]	the Crosses	
to put in	[illegible]	societie	[illegible]	of ye world	[illegible]
question	[illegible]	from ye top	[illegible]	the end of	
quantitie	[illegible]	to ye bottom	[illegible]	the world	[illegible]

SECT. VII.

The Explanatation of the firſt four Rules of Contractions, which muſt be learned perfectly by heart.

THe firſt Rule is expreſſed by one Tittle, and is thus diſpoſed: At the middle of a ſubſtantive, the tittle on the left hand againſt the middle of the ſubſtantive, ſignifies to *come to*. Of this you have ſeveral examples in the Graven copy of Contractions in the beginning of the firſt Page

The tittle on the right hand, againſt the middle of the ſubſtantive, ſignifies to *depart from*. Of which alſo the examples follow in the Graven copy, to which I refer you.

The ſecond Rule is expreſſed by two Tittles, and theſe are diſpoſed into ſix ſeveral places about the ſubſtantive:

The firſt place is directly over the head of the ſubſtantive, and ſignifies *men* or *ſons*.

The ſecond on the left hand, is even with the head, and ſignifies *Saints*.

The third place is on the right hand,

and is even with the head, and ſignifies *women*, or *daughters*.

The fourth place about the ſubſtantive, is even at the bottom on the left hand, and ſignifies *ſervants*.

The fifth place is on the right hand, even with the bottom, and ſignifies *children*.

The ſixth place, is directly under the bottom of the ſubſtantive, and ſignifies *people*.

The third Rule is expreſt by *Three Tittles*, and hath Eight places diſpoſed about the ſubſtantive.

The firſt place is directly over the head, and ſignifies *lawes*.

The ſecond place even with the head of the ſubſtantive on the left hand, and ſignifies *wayes*.

The third place is even with the head on the right hand, and ſignifies *love*.

The fourth place is againſt the middle of the ſubſtantive on the left hand, and ſignifies *works*.

The fifth place is againſt the middle on the right hand, and ſignifies *power*.

The ſixth place is even with the bottom of the ſubſtantive on the left hand, and ſignifies *worſhip*.

The

The ſeventh place is even with the bottom on the right hand, and ſignifies *fear*.

The eight and laſt place about the ſubſtantive, is directly under the bottom, and ſignifies *wiſdom*.

The fourth Rule hath *Two Tittles* diſpoſed one under another, and hath ſix places diſpoſed about the ſubſtantive.

The firſt place directly over the head of the ſubſtantive, and ſignifies *Doctrin*.

The ſecond place even with the head on the left hand, and ſignifies *called*.

The third place even with the head on the right hand, and ſignifies *far enough*.

The fourth place even with the foot of the ſubſtantive on the left hand, and ſignifies *back-ſlide*.

The fifth place is even with the foot on the right hand, and ſignifies *joyned*.

The ſixth place is directly under the foot of the ſubſtantive, and ſignifies *beauty*.

Theſe four Rules being perfectly learnt, all that follow will fall within part of thoſe Rules, and with delight, be almoſt as ſoon learnt as four or five times writ over.

SECT.

SECT. 8.

The Eleven following Rules have each of them Four places allotted about the ſubſtantive, and are thus Diſpoſed.

THe fifth Rule is expreſſed by the Character *h* over the head of the ſubſtantive, it ſtands for *happneſs.*

Againſt the middle of the ſubſtantive on the left hand, it ſtands for *heavineſs.*

And on the right ſide of the ſubſtantive, againſt the middle, it ſignifies *holineſs.*

Under the bottom of the ſubſtantive it ſigfies *humility.*

The ſixth Rule is expreſſed by the Character *k*, and that Character over the head of the ſubſtantive, ſignifies *calamity.*

On the left hand againſt the middle, it ſignifies *kindneſs.*

On the right hand againſt the middle, ſignifies *coldneſ.*

And

And underneath the ſubſtantive, it ſignifies *covenant*.

The ſeventh Rule is expreſſed by the Character *l*. about the ſubſtantive, and that over the head ſignifies *Labour*.

Againſt the middle on the left hand, it ſignifies *life*.

One the right hand againſt the middle, it ſignifies *loſs*.

And underneath, it ſignifies *humiliation*.

The eighth Rule is expreſſed by the Character *m*. which over the ſubſtantive, ſignifies *majeſty*.

On the left hand, againſt the middle, ſiginfies *miſery*.

On the right hand againſt the middle, *mercy*.

And underneath it, ſignifies *multitude*.

The nineth Rule is expreſſed by the Character *n*. and that over the head of the ſubſtantive ſignifies *nature*.

Againſt the middle on the left hand, it ſignifies *neceſſity*.

On the right hand, againſt the middle, it ſignifies *negligence*.

And

and underneath the ſubſtantive, it ſignifies *number*.

The tenth Rule is expreſt by the Character *p*. and that over the head of the ſubſtantive, ſignifies *pains*.

Againſt the middle on the left hand, it ſignifies to *preſume*.

On the right hand, againſt the middle, it ſignifies to *paſs away*.

Underneath the ſubſtantive, it ſignifies *puniſhment*.

The eleventh Rule is expreſt by the Character *r*. and that over the ſubſtantive ſignifies *righteouſneſs*.

Againſt the middle on the left hand, to *run to*.

Againſt the middle on the right hand, it ſignifies to *run away from*.

And underneath, it ſignifies *reſurrection*.

The Twelfth Rule is expreſſed by the letter *s*. and that over the head of the ſubſtantive, it ſignifies *ſafety*.

On the left hand, againſt the middle of the ſubſtantive, it ſignifies *ſecurity*.

On

On the right hand, againſt the middle of the ſubſtantive, it ſignifies *ſeparate.*

And underneath the ſubſtantive, it ſignifies *ſubtilty.*

The thirteenth Rule is expreſſed by the Character *t.* and that over the head of the ſubſtantive ſignifies *taught.*

Againſt the middle on the left hand, it ſignifies *teſtimony.*

Againſt the middle on the right hand, it ſignifies *torment.*

And under the ſubſtantive, it ſignifies *troubles.*

The fourteenth Rule is expreſſed by the Character *u.* and that over the head of the ſubſtantive, ſignifies *vanity.*

Againſt the middle on the left hand, it ſignifies *vertue.*

On the right hand, againſt the middle, it ſignifies *voice.*

And underneath it, ſignifies *unity.*

The fifteenth and laſt Rule is expreſt by the Character *w.* and that over the head of the ſubſtantive, ſignifies *want.*

On the left hand, againſt the middle of the

the ſubſtantive, it ſignifies *when you come to.*

On the right hand, againſt the middle of the ſubſtantive, it ſignifies *when you depart from.*

And underneath the ſubſtantive, it ſignifies *wonder.*

NOw having Repeated thus plainly in Words, the Rules more plainly Engraven in Characters, for your example and Imitation, as a pleaſant copy, and no burthenſom Task, I ſuppoſe any ordinary Capacity may, by theſe few, contrive other words anſwering the Sentential Subſtances, of what is here ſo plainly Projected on purpoſe to promote the perfection of this moſt Ingenious Invention of our deceaſed Author.

SECT.

The foure first Rules of Contractions which must be learnt according to their places as exactly as the Vowells Places, exprest by Tittles

1 to come to Christ	·x	people of god	y	heaviness of sin	hC
to depart from Christ	x·	3 lawes of god	ÿ	holyness of Jesus	ih
to come to god	·y	waies of god	···y	humilitie of christ	x h
to depart from god	y·	love of god	y···	6 calamitie of a nation	n̂
to come to beleve	·ee	works of god	··y	kindness of a nation	·n
to depart from ye faith	ʒ·	worship of god	y	coldness of a nation	n·
to come to the world	·o	power of god	y···	covenant of a nation	n̂
to goe from the world	o·	feare of god	y···	7 labour of christ	x̆
2 sons of god	ÿ	4 wisdom of god	y	life of christ	·x
saints of god	··y	doctrine of devills	·x	loss of christ	x·
daughters of god	y··	called of christ	·x	illumination by christ	x̆
servants of god	··y	far enough from christ	x:	8 majestie of god	ȳ
Children of god	y··	back slide from christ	:x		
		joyned to anti christ	·x:		
		beautie of holiness	h·		
		5 happiness of a nation	h n		

The Rules how to contract sentences taught by putting in practise the severall directions.

miserie of a nation		11 righteousness of christ		vertue of christ	
the mercie of god		run to christ		voice of the spirit	
multitude of sinners		run away from christ		unitie of the trinitie	
9 nature of sin		resurrection of christ		15 want of christ	
necessitie of faith		12 safetie of holyness		when you come to christ	
number of faithless		securitie of sinners		when you depart from christ	
neglegence of most		seperate from christ		a wonder if such receive christ	
10 pains of hell		subtilty of the devill		these xi: last rules thus exprest by Examples are sufficient to direct to their various uses.	
presume to come to christ		13 taught of god			
pass away from christ		testimonie of christ			
punishment of sin		torment of hell			
pains of hell torment		troubles of the world			
		14 vanitie of the world			

SECT. 9

Of the

Additional Contractions.

THE firſt of theſe Contractions is ſignified by the *Tittle* under the ſubſtantive, and is thus diſpoſed, as in the Engraven Copy will appear, to *underſtand the Law.*

The ſecond is the common Character of *Goſpel*, the *Tittle* ſtanding under, ſymbollically ſignifies, *to underſtand the Goſpel.*

The third Contraction is *Scripture*, and it is the common Character; the *Tittle* ſtanding under, Symbollically ſignifies, *to underſtand the Scriptures.*

The fourth Character is the common character of *Faith*, and the *Tittle* underneath, ſignifies *to underſtand Faith.*

To this Contraction, to ſhew you to how many ſeveral Words and Sentences it may be applyed, I ſuppoſe it altogether needleſs.

The ſecond Additional Contraction is *G.* turned on one ſide, which Symbolically ſignifies *God will not give.* And the *Tittle* added over, is in the ſecond Rule of Contractions, and ſignifies *Son*, it is over the head of the ſubſtantive in that Rule, and ſignifies *God will not give his Son.*

The ſecond Sentence in this Contraction is *g.* turned on one ſide, and the three *Tittles* placed even with the letter *G.* ſignifies *Love*; and this is according to the third order of the four firſt contractions, placed thus on the right hand of the ſubſtantive, and ſignifies *God will not give his Love.*

The third Sentence is *g.* turn'd on one ſide, and the Character *m.* placed againſt the middle of the ſubſtantive on the right hand, according to the Eight Rule of Contractions, *m.* there ſignifying *Mercy.* The Sentence there ſignifies, *God will not give his Mercy.*

The fourth Sentence is *g.* turned, and three *Tittles* over the ſubſtantive, which ſignifies *Law*: And this is in the third Rule of Contraction, and the firſt place over the ſubſtantive, and here ſignifies, *God will not give his Law.*

The fifth Sentence is *g.* turned, and a ſtroke

ſtroke ſtruck ſlope through the ſubſtantive, which ſignifies *Chriſt*, according to our Authors own practice, and ſignifies *God will not give Chriſt.*

In the third Additional Contraction, the firſt Sentence is in order to the *Wiſdom of God*, and is according to the order of the third Rule of Contractions, the eighth place about the ſubſtantive, which is directly under it.

The ſecond Sentence is in order to the *Worſhip of God*, which is in the third Rule of Contractions, the ſixth place about the ſubſtantive, againſt the bottom on the left hand.

The third Sentence is in order to the *Law of God*, and is according to the third Rule placed over the ſubſtantive in the firſt place.

The fourth Sentence is in order to the *Fear of God.* And that by the third rule of Contractions, is even with the foot of the ſubſtantive on the right hand, and is the ſeventh place about the ſubſtantive; *in order*, is ſymbollically expreſſed; the *O.* ſtanding for *order*, and a *Tittle* put into the *O*, ſtands for *in order.*

In the fourth Additional Contraction, the firſt Sentence is, *to queſtion the Worſhip of God*, which is in the third Rule of Contractions, the ſixth place about the ſubſtantive, even with the foot on the left hand.

The ſecond Sentence is, *to queſtion the Wayes of God*; and according to the third Rule of Contractions, is in the ſecond place about the ſubſtantive, even with the head on the right hand.

The third Sentence is, *to queſtion the Fear of God*; and is in the third Rule of Contractions, the ſeventh place about the ſubſtantive, even with the foot on the left hand.

The fifth Additional Contraction, the firſt Sentence is, *to be joyned to the People of God.* And the *n.* drawn from the middle of the *G.* ſignifies, *to be joyned.* The two *Tittles* placed under the ſubſtantive, according to the ſecond Rule of Contractions, in the ſixth place, juſt under it, ſignifies *People.*

The ſecond Sentence is, *to be joyned to the Servants of God.* And in the ſecond Contraction, the place of *Servants* is againſt the bottom of the ſubſtantive on the left hand, expreſſed by two *Tittles.*

The

The third Sentence is, *to be joyned to the Children of God.* And this in the ſaid ſecond Rule of Contraction is even with the bottom of the ſubſtantive on the right hand, expreſt by two *Titles.*

The ſixth Additional Contraction, the firſt Sentence is, *to embrace the People of God.* Where you ſee *a ſtroke* through the *g.* ſignifies, *to embrace people*; placed as aforeſaid under the ſubſtantive.

The ſecond Sentence is, *to embrace the Saints of God.* And in the ſecond Rule of Contraction, the place of *Saints* about the ſubſtantive, is even with the top on the left hand.

The third Sentence is, *to embrace the Croſs of Chriſt.* And for this in the *Ideas*, you will find *the Croſs of Chriſt*; and a *ſtroke* through, ſignifies, *to embrace.*

The ſeventh Additional Contraction: The addition of a double Contraction, is expreſt by *Two Letters.* And the firſt of theſe, is, *to be merciful, as God is merciful.* In the eighth Rule of Contraction, *Mercy* is placed againſt the middle of the ſubſtantive, on the right

hand; and here is expreſt in that place, as ſignificant by a double *m*.

The ſecond is, *to be Holy, as God is Holy*. And in the fifth Rule of Contractions, *Holy* is againſt the middle of the ſubſtantive on the right hand, and is here expreſt by a double *h* this *h*. ſtanding for *holy*, and is implyed to be double repeated.

The third is, *to be humble as Chriſt was humble*. In the aforeſaid fifth Contraction, *Humility* is directly under the ſubſtantive, and is here expreſt by a double *h*.

The fourth is, *to be happy, as the Saints of God are happy*; and in the ſaid fifth Rule of Contractions, the place of *Happineſs* is juſt over the head of the ſubſtantive. And for the place of *Saints*, you know it hath been given before in the ſecond Rule of Contractions, at the left hand, even with the top of the ſubſtantive. Thus you ſee how plain the uſe of more than one Contraction may be uſed with great advantage.

The fifth is, *to be miſerable, as the world is miſerable*. *Miſery*, or *Miſerable*, hath been alike uſed by our Author in his practice: And the place of *Miſery* about the ſubſtantive is even againſt the middle in the eighth Rule of Contractions.

The

The eighth Additional by a double Contraction; the firſt, *from God to Man.* This Additional refers to the firſt Rule of of Contractions, where you will find the *Tittle* placed againſt the middle of the ſubſtantive, on the right hand, and there it ſignifies, *to go, or depart from.* So that this is ſymbollically expreſt, the *Tittle* ſtanding *from God, to Man.*

The ſecond, *from Man, to God.*

Theſe all depend upon the ſaid firſt Contraction, and are ſo plain, that I need ſay no more, either of their Uſe, or Dexterity.

Additionall contractions from hence great varietie may be drawne at pleasure.

to understand		to be joyned		to be humble	
is exprest thus		thus exprest		as christ	×
by a tittle		to be joyned		was humble	hh
to understand: the law		to ỳ people of god	4	to be happie	
to understand: the gospell		to be joyned		as the saints	
to understand: ỳ scriptures		to the servants	4	of god are	hh 4
to understand: faith		of god		happie	
g. turnd on one		to be joyned		to be miserable	
side signifies		to the children	4	as the world	=0
god will not give: his son		to imbrace		the word from	
god will not give: his love		thus exprest		how exprest	
god will not give: his mercie		to imbrace ỳ		betweene two	
god will not give: his law		people of god	4	substantives	
god will not give: christ		to imbrace ỳ		from god	
in (order) is		saints of god	4	to man	4 -
thus exprest		to imbrace ỳ		from man	
under the: wisdom of god		cross of christ	4	to god	- 4
under the: worship of god		a double-		from heaven	
under the: law of god		contraction		to earth	h. ℓ
under the: feare of god		exprest by		from earth	
to (question)		two lettors		to heaven	ℓ. h
thus exprest		to be mercifull		from nation	
to question the: worship of god		as god is	4	to nation	n.
to question the: ways of god		mercifull		from kingdom	
to question the: feare of god		to be holy as		to kingdom	k.
		god is holy	4hh		4°

The Explanation of the ſecond plate of Additionall Contractions, ſhews how to Abriviate words by the Letter b. (by)

FIrſt the Character *b.* againſt the middle of the Subſtantive on the right ſide ſignifies *by*, as will plainly appear in the ſix Examples, in the Engraven plate.

The Second Additional Contractions, are by the Letter *d.* or nothing, which is in the fifth place of *d.* in the Table, which muſt be placed at the left ſide, and at the foot of the Subſtantive, as will appear in the Examples in the aforeſaid plate.

The Third Additional, Is to *Come to*, and is onely an Additional to the firſt four Rules that are Explained in our former Explanation in our former Impreſſion.

The Fourth Additional, to *depart from*, is alſo an Additional to the firſt four Rules, and is explained as the former.

The Fifth Contraction is an addition to the firſt of the four Rules expreſt in four Examples, and need no farther diſcourſe.

The Sixth Additional, is by the Idea and Symbolical Rules, and needs not any other direction for many more ſentences of that nature.

The Seventh is an addition to the ſecond of the firſt four Rules of Contractions, to which I refer you.

The Eighth Additional, refers to the third of the firſt four Rules, & is there explained.

Additionall Contractions Continued and Explained

be it far from god	4 1	a servant of god y^t	
be it far from Christ	x 1	keeps close to God	.4
be it far from the people that love god	4.. 1	a saint that keepes close to God	.4
far be it from mee	~ 1	a woman that keeps Close to God	4.
far be it from a Child of God	4. 1	Those that keepe close to God and will not depart from $\bar{h}$	4ε
before the people of god	4. 1	To be delivered to $sath\bar{a}$	
before the eyes of y^e lord	ü 1	to be delivered to y^e law of sin	..C
before the great day	) 1	to be doubtfull of the love of God	.4..
before the Judge	4 1	to be doubtfull of those that are not the people of God	.4.
before the day of death	2 1	the depth of the wisdom and knowledge of Christ	~*..
Is this the wisdom of $go\bar{d}$	4..	A saint desires to be delivered from the World	⊙,
Is this y^e worship of god	..4	A saint desires to be delivered from the feare of Death	.2.
are these y^e servants of God	.4		
are these y^e saints of god	..4		
are these y^e laws of god	..4		
are these y^e men of y^e world	⊙		
To keepe close to the worship of God	..4		
To keepe close to ye Law of God	..4		
The people that keepe close to God	4..		

The Explanation of the third Additional Plate of Contractions.

The Firſt additional Rule, *be it far from*, and is expreſt by a double diſtance from the Subſtantive on the right ſide.

The Second Additional is an equal diſtance from the Subſtantive, and ſignifies *before*, and is placed on the right Hand of the Subſtantive.

The Third Additional ſhews how to expreſs a queſtion, and refers to the third of the firſt four Rules.

The Fourth Additional refers to the ſecond Rule of the firſt four Rules of Contractions.

The Fifth Additional ſhews that the Tittles placed near to the Subſtantive, ſignifies *to keep cloſe to*, &c. And refers to the third Rule of the firſt four Contractions.

The Sixth Additional refers to the ſecond Rule of the firſt four Contractions.

The Seventh Additional, ſhews the place of *d* in a Contraction placed on the left ſide at the foot of the Subſtantive, and ſignifies *to be delivered to*, &c.

The Eight Additional ſhews the place of *d* over the Head of a Subſtantive, and ſignifies *to be delivered*, &c.

The

The Nineth Additional ſhews the place of *d* under the Subſtantive, and ſignifies *depth.*

The Tenth and laſt Additional ſhews the place of *d* at the foot of the right ſide of the Subſtantive, and ſignifies to be *delivered from, &c.*

Additionall Contractions Continued and Explained

How to Abreviate b (by)		To goe from thus	
by the people of God	ꝟ	to depart from the Almightie	
by the servants of God	ꝟ		
by the law of Moses	⁝	to depart from repentance	
by the law of Christ	⁝		
by the power of God	ꝟ	To depart from the devil	
by the power of Christ	x	To depart from babilon	
Contractions by (d) or Nothing		to depart from knowledg	
Nothing on this side Christ	x	to depart from Christ	x
Nothing on this side God	ꝟ	he comes to God	o ꝟ
Nothing on this side heaven	h	then come to God	c ꝟ
Nothing on this side glory	ꝟ	then they that com to God	c ꝟ
Nothing on this side death	ꝛ	all that depart from God	ꝟ
To Come to, thus exprest		Christ all in all	x
to come to ye Almightie		Christ over all	
to come to account		God over all	
to come to God through Christ	ꝟ	to come to the world	o
		men of the world	
to come to judgment	ꝟ	servants of ye world	
to come to knowledg		wisdom of the world	o
to Come to repentance		love of the world	o
to Come to babilon		Children of ye world	o

Thus have I ended the Additionalls to this Third Edition of this Book, to which I dare affirm more than Mr. *Rich*, in his life time, could from his Table. Himſelf having publiſhed to the world, that the Table was not ſufficient to teach that Art, without his aſſiſtance and direction, although the Teſtament and Pſalms was then publiſhed.

And this is farther atteſted, that ſince the publication of this Book, many have attained the Art, without the aforeſaid charge of the Author, and tedious expence of time.

Farewell.

FINIS.

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